

the worth of the soul, or concerning what I have writ
on ⁱⁿ this letter. I think I am after truth, and have been
seeking of it for almost half a century. Elkanah Dick-
P. S. In regard to your theology, first you embrace rank an-
tinomianism, alias perfectionism. Now rank pharisaism, &
then jumble them altogether. Oh! what a medley of confu-
sion! just the consequence of the wisdom of this world. Little

Page 5

May 30

To William L. Lloyd Garrison
Boston
Mass.

babes understand the things of the Kingdom of God. What
is the use of any law, if there is no liability of transgress-
ing it, and no penalty annexed to the transgression. It is
no wonder to me, that you deny the atonement, since you
have such apprehensions of God. You destroy the attri-
bute of inflexible justice; and necessarily you destroy his verac-
ity; and his benevolence; and finally his every attribute,
and therefore he ceases to exist. My view is that there is a
very near relation, between Unitarianism, Universalism, Deism,
and Atheism. Unbelief is Unbelief!
E. S.

A man destitute of faith is both blind & dead. Faith comes
by hearing, & hearing by the word of God. Unless God speaks ~~no~~
the word, no man can hear it; and it is absolutely necessary to
hear, in order to believe. There has but ^{one} ~~many~~ ^{been} heard and
believed the word of God, in any day & age of the world.
There is none in heaven or in earth can quicken the dead
soul of man, but Jesus Christ the second Adam: his words
^{are} spirit and life. There is life in no other.

I know of nothing in existence, but what has its exact op-
posite. Height and depth; male & female &c. &c. whether
we appeal to the book, or to common sense; surely if there
is a heaven, there is a hell. God himself, could not make
a being capable of heaven, unless he was capable of ex-
actly the opposite. Now as it appears to me that
you yourself, Henry C. Wright, & Parker Pillsbury,
are destitute of faith - The things that are not seen, bear
little or no weight on your minds; I have ^{great} desire
that you would frankly state to me, either in the Libera-
tor, or in a private letter, what you believe concerning

unquenchable fire, a furnace of fire, damnation,
eternal damnation. Now believing these words
will produce fruit, will lead to action; ^{sure} as
as believing & knowing our condition on the
uninhabited Island. Could you not by my
conduct towards you; pass a right judgement
upon me, whether I knew the truth of my con-
dition; and how much I valued ^{your} life & happi-
ness. If you was wasting your time, and neg-
lecting sowing & planting; and using the means
that would preserve life, there would be a fair
opportunity for me to show my faith in our true
condition, and my love for your salvation from
death, which inevitably awaited you, if you
continued thus to idle away your precious time.
Now this is an exact illustration of the things of
faith. This line of demarkation between believ-
ers, and unbelievers, is carried through all the
scriptures, as plain and as prominently as the
nose upon a mans face. The spirit of a beast
may know the things of a beast; the spirit of a man
the things of a man; the things of God knoweth
no man, but the spirit of God. God has furn-
ished us with the five senses; by which we can
know the things of this world; but it is the
spirit of faith alone, that ^{can} see God and the
things of God. A living man can see a dead one: a man
that ^{can} see ^{can} discern one that is destitute.

From Elkannah Nickerson.

Stamwich May 15th 1849

William L Garrison

20



upon, Supposing you & I were
put, or banished to an uninhabited Island, with
provision just enough for one year; and our
continuing to live, absolutely depended upon
our individual sowing, or planting and cul-
tivating the earth. Now could I not come to
a just & right conclusion, or form a true
judgement ~~about~~ ⁱⁿ your works; or witnessing
your conduct, whether you realized & knew
the truth of your condition; and how much
you valued your life? And could you not
do the same by my conduct? Now I ask
another most important question, (according
to my estimate) can we not form a right
judgement of each other, in regard to the
things of faith? Or cannot we tell whether
we believe the word, or words of Jesus
Christ? Is there not a line of demarkation
between one that believes the words of Je-
sus Christ, and one that does not believe
them, as plain as demonstration? Has not
the Son of God set forth ^{the} joys & glories of eter-
nal life, to ^{be} as great, precious, valuable as it
is in the power of language to do? Has he not
equally ^{done} so by the contrary state; & if possible
more so; for he says it is everlasting fire,